



# The Temple Artisan

OCTOBER, 1906

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**Mysticism, Social Science and Ethics**

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## THE TEMPLE.



**P**RIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.



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No. 5

Behold, I give



unto thee a key.

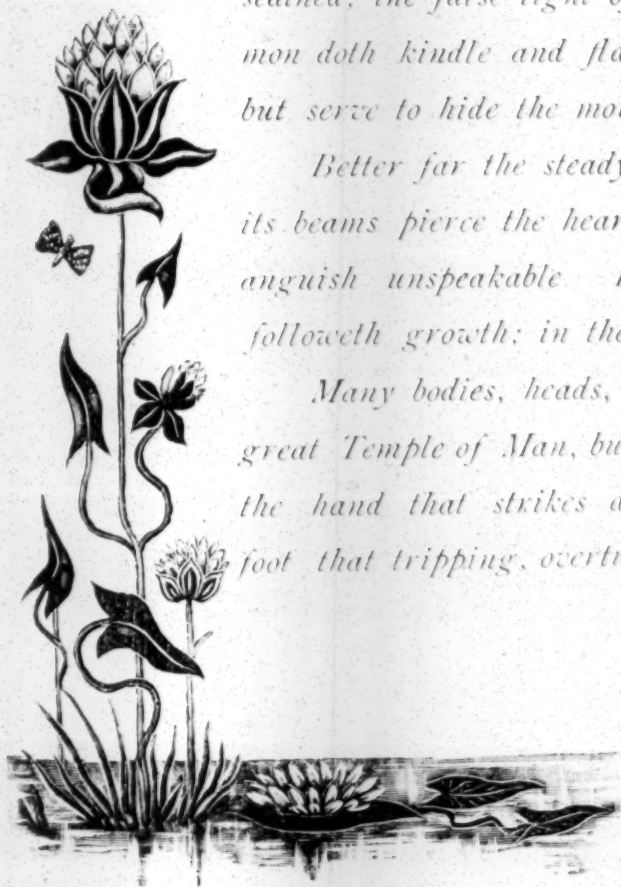


## ILLUSION'S FLAMES

*A child may not play with Rackshasa's flames and go unscathed; the false light of the fires which that Demon doth kindle and flash into human eyes, doth but serve to hide the mouth of a yawning pit.*

*Better far the steady light of the Sun, though its beams pierce the heart of thine eye, and cause anguish unspeakable. In the one instance, there followeth growth; in the other, destruction.*

*Many bodies, heads, hands and feet, hath the great Temple of Man, but only one heart. Woe to the hand that strikes at that heart; woe to the foot that tripping, overturns the body.*



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## TO LOVE.

There is no bound to Love,  
 For He is free;  
 No limit can express  
 His Majesty;  
 Nor time—nor space.  
 He hides himself  
 In light.  
 In thee he broods,  
 As well as in the night.  
 Look thou within,  
 Dear Heart,  
 And find Him there,  
 Breathing for thee.  
 Haste! answer thou  
 His Prayer.  
 Ask, Pray for Power  
 To Love.

The power to Love!  
 Could thy heart  
 Bankrupt be  
 When God's great gift  
 Awakes to life—  
 In thee?  
 The best He has to give  
 Thine—for all time  
 Thy part in Love  
 Eternal! Free! Divine!  
 Thou couldst no more conceal  
 His presence bright,  
 Than could the sunshine hide  
 His glorious light.  
 Ask then, Brave Heart,  
 Demand, demand thy right.  
 Ask, Pray for Power  
 To Love.

MARY E. BROWN.

## INITIATION.

## TEMPLE TEACHINGS, OPEN SERIES, NO. LV.

Much has been written by the uninitiated concerning the Initiates and the Greater Mysteries, of which the writers are entirely ignorant. Naught but spiritual blindness could excuse one of ordinary intelligence for failing to perceive the absurdity of placing any credence in such palpably contradictory statements as are handed



ont for the mental delectation of the curious. Notwithstanding the fact that it is claimed in one paragraph that an Initiate must be an epitome of all Truth, Wisdom, Faithfulness and Power, perhaps the following paragraph will picture that Initiate as imparting to all who may desire it, regardless of their good or evil proclivities, their unbelief or intellectual development, a description of some initiatory ceremony—or an offer to lead for mere pelf, whomsoever will comply with their demands, to the heights of Initiation. Until man has evinced the possibility of keeping his body free from sins of voluptuousness, his mind free from hatred for his kind, his soul capable of faithfulness to his Higher Self, one might with just as much surety of fulfilment expect the sun to be given him for a pleasure boat. Countless half-imbeciles ponder over such trash, hand over their hardly won means of livelihood, and follow the trail made by innumerable others as foolish and reckless as themselves, utterly ignoring the still small voice that is calling to them to stop and think of the great gulf that must inevitably exist between them as they now are, and one who has reached a height so immeasurably far above them that they could only get a faint glimmering of the possibilities of such an eminence if they were to stretch their imaginations to the breaking point; and then to consider as to what probability could possibly exist that a voluptuary, a traitor, a liar, a blasphemer, would be able to guide their footsteps through the mazes of the evolutionary stages which must be passed ere that height could be reached. Ah, my children, do not deceive yourselves or permit others to deceive you; be honest with your own souls; face the fact that notwithstanding your divine possibilities, you are full of weaknesses and evil desires, even if you do not outwardly yield to such desires; that you still wear the filthy garment you have been long ages in weaving about you; and be brave enough to acknowledge the truth to yourselves, humble enough to perceive your unworthiness, and great enough to commence the preparation of the groundwork upon which you hope to build the edifice, the upper story of which will reach the heavens.

No intelligent person will criticise unfavorably your desire, your longing to reach such heights as you may be able to mentally contemplate, for such contemplation is not only a rainbow of promise, but also an assurance of the certainty of attainment.

*No group* of disciples of the White Lodge was ever admitted to probation to a high degree of the Lodge at one time. Alone man came into the world, alone he must leave it, whether it be by the

path of death or Initiation, and the same great power that presided over his birth must preside over his Initiation, whether such Initiation be brought about by the power and effect of the Hierophant of the degree he has reached, or by the Chela's coming face to face with his own soul on those heights of which I have spoken. Be assured, for I tell you true—you may be led to the foot of the steps of the great Initiation Stair by one empowered and fitted for such leading, but when you have reached that stair you must pass the Guardian of the Threshold *alone*, and if it were possible for you to pass it while yet encumbered with your weaknesses, while yet enfolded in the ragged filthy garment you clutch so greedily now, the Stair would give way under your weight, and you would be plunged to the depths of Hades; (in some of the courts of which you are now existing, all unknown to your lower selves.) My heart yearns over you with love past telling. I stretch out my arms to you in beseeching while I bid you set about making that groundwork now. Make it possible for you to reach Adonai's feet by passing successfully through the primary degrees.

A form or ceremony is but an expression in matter of the reality in spirit, and unless you have attained to the reality, the form will profit you nothing. If any man had power to whisper in your ear the great Creative Word, the word which would make you more than man, you could not hear and understand that Word while a trace of that which had hitherto deafened your ears and stultified your understanding remained. It is not words or forms you require so much, but *thoughts embodied in deeds* that will unite you to the source of all power, and make it possible for you to keep the obligations assumed in such outer ceremonies.



## HONORÉ BALZAC.

By B. S.

Witness: a sphere of radiant, rose-tinted light, gradually changing to filmy translucent substance and finally assuming human form and feature, the general characteristics of which rapidly changed, giving one the impression of a series of rapidly forming living pictures, until eventually the face and form of Honore Balzac stood forth clearly defined; a long steady look into my eyes, then the words: "Will you take a word to those I have left behind?" an affirmative answer from myself, then, the following:



"He who shatters the vase which holds but a single drop of the Wine of Life must needs go thirsting for that one drop all his days. Disdain not the meanest vehicle of a truth lest thy disdain serve to hide that truth from thine understanding."

While the work of the fourth fire of purification is hindered, the seething, restless mass of human Souls confined within this planetary cauldron will put forth clutching tentacles to drag back any component part of the mass that has forced its way to the surface. Crushed against its hissing sides until the flesh is seared, tempered as steel is tempered by the heat of the raging fires, such souls have won peace by endurance and herculean efforts in the line of self effacement, won power to concentrate their energies to the bottom temporarily and *lie still*, while they watch, compassionately, the antics of the squirming pigmies over their heads; for only those souls have learned that both bottom and sides of the cauldron are illusions; that its seeming imperviousness to outer things as well their own individual confinement, are figments of man's imagination, and that a way of escape is even now opening for those who desire liberty. But they must go forth alone for what avail to cry out their knowledge to ears bombarded with agonized shrieks or maudlin laughter; to what purpose to point out the beautiful visage of Truth to eyes that are blinded by the vitriolic essence of selfishness? Of what avail to seize arm or leg of a struggling captive, pull him down, hold his attention, when all desire for life has been destroyed, or when he is intoxicated by the benumbing, deceitful reflections of his own face shining forth from the lustrous surface of the bubbling mass, and is so enraptured with his fool's paradise of self-admiration he cannot even sense the fire which is consuming him? or of one who is dead to every attribute save scorching fear that some other face will drift in between himself and his beloved image; at the first intimation of which he loosens a stream of curses, lies and vituperation to add to the confusion about him.

Ah, fools! fools! who refuse to see the truth writ in human agony throughout the length and breadth of the ages, pictured in the heart of every living thing, burning in every maddened brain; the truth that would shatter the bands of that cauldron as a wisp of straw may be torn apart by a child, and turn its fiery, devastating contents into streams of heavenly dew. The truth that the same lurking devil that leers in the eyes of the sordid and impure, is hidden behind the smile of the purest and best; that the same God that beams from the face of a child is but waiting the opportunity to

shine through the blackened heart of the worst criminal. So long as man looks to mere man for guidance or escape, so long will he boil and seethe, shriek and curse in that steaming prison of Souls; so long as he feeds the devil and starves the God in himself will the lid of the cauldron remain firmly fixed, and the flames of the fiery furnace beneath, continue to furnish light and power to other worlds and other beings who are capable of reflecting the immensities of Time and Space—the glorious images of the angels of service and adoration. Threefold fools then are they who compel the great Mother to keep down her Veil lest the light of her countenance sear their eyes—who persist in starving, burning, dying of hunger and thirst, because they will not grasp and strangle the great snake of egotistic selfishness, into the coils of which they have been beguiled, and thereby prevented from reaching the table whereon is spread the Manna of heavenly Wisdom, the Wine of Eternal Life.

Though they will not heed, yet must one cry to them from the farther shore while yet his voice may reach their ears, lest he be responsible in great measure for their ignorance and perversity. The whole creation awaiteth the redemption of man; and man alone can redeem himself by becoming one with God in all things.

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Balzac was born in 1799. Died in March, 1850. He was a tireless writer and conceived the project of writing the entire life of man and picture every possible aspect of humanity, in a hundred books to be known as "La Comedie Humaine." It was a conception as great and daring as the plan of Pliny to write out all human knowledge, or the ambition of Newton as shown in his "Principia," or the work of Humboldt as revealed in the "Cosmos," or the idea of Herbert Spencer in the "Synthetic Philosophy." During his life it was said of him, "No writer who ever lived has possessed so wide a sympathy; some picture courts and kings; others reveal to us beggars, peasants and those who struggle for bread; still others give charming views of children; while all women and men in love write love stories, but he knows every possible condition that can come to a human soul, and so seems the only person who ever has or could write the complete "Human Comedy" in which every type of man, woman or child who ever lived shall have his part."

The deep inner or occult knowledge of Balzac is shown in such works as "The Magic Skin," "Seraphita," etc.

Of Balzac another writer has said: He had sympathy plus, and an imagination that could live every life, feel every pang of pain, know every throb of joy, die every death." His smile was infectious, and he was always ready to romp and play. "He has never grown up; he is just a child," once said his mother, in sad complaint, after her son had passed his fortieth milestone.



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## EDITORIAL MIRROR.

My peace be unto you, but you can only receive that peace by giving it to others.—*From the Master.*

✻

The Seventh Annual Convention of Temple members has passed into the Silence; another milestone on the "uphill journey" is left behind. This seventh mile or year stone marks an important point in the history of the Temple movement. It might be designated as the milestone of Establishment—of successful accomplishment of what was set out to do when the work was started. There now remains the extension of the lines and the perfection of the details, but the great plan is externalized in outer terms so that all may see. Every effort made by the Great Lodge to help humanity rouses the opposing forces to action. The fight is not between personalities, though personalities may be used, but the real fight is between "powers and principalities," in other words between the Masters of Light and the Masters of Darkness. Hence it is not strange that the Temple has its venomous enemies, like every other movement of the past that has had direct connections with the Lodge for the helping of humanity. In spite of all opposition, however, the Temple work has grown until even these enemies must reluctantly admit that it has come to stay, and is not a mere bubble of enthusiasm generated by a few "deluded psychics." The spiritual solidity of the Temple is now balanced by a material substantiality, so that all who are not blind must realize the strong Master-hand at the helm so wisely guiding in storm, in calm, in peace or in battle.

✻

And so we thank our friends always for their staunch support in the hours of trial when the battle rages either on this plane or on another—where but few may realize it in the ranks. We are not unmindful to thank our enemies also that they give us opportunity to show "the stuff" the Temple is made of. It is only resistance and stout blows that draw out the inner fires and make true growth and development possible. The Temple is an Entity, and, as in the individual, the inner and higher latent soul powers are

made actual by the fires of trial, suffering, persecution and sacrifice. This law has been strongly summed up in the history of the establishment of the Christian religion in the saying that "the blood of the martyrs is the seed of the Church."



A few letters received during the last two months indicate that some one has tried to give a few of our members the impression that there was trouble and inharmony at this Centre. We wish to deny this emphatically, and say that there is not a word of truth in any such charge. This Centre is as calm and peaceful as a summer sea—or at least as harmonious as any working centre can be where active, strenuous work is going on, and where many personalities are associated together. If there is occasional friction between some of the workers a little oil of common sense and brotherhood soon makes the wheels of associated effort go smoothly again, and where all have the interests of the work at heart, this is easily applied. Members visiting the Centre invariably make some remark like this: "I wish every one could be here and see how quietly and harmoniously the work goes on."



"A strong light surrounded by darkness, though reaching far and making clear the night, will attract the things that dwell in darkness. A pure soul brought to the notice of men will illumine the hearts of thousands but will also call forth from the corners of the earth the hostility of those who love evil."



Whenever and wherever the Christ manifests in the world whether through an individual or a number of people, the evil in human nature will assail, mock and persecute it. This process of crucifixion of the Christos—the Higher Self, will go on until humanity realizes it is crucifying the holiest part of itself. This realization will usher in the dawn of true brotherhood on earth. Aurora will then draw aside the sable curtains of the night of selfishness for the human race, and each heart will feel the rosy rays of the sun of love as it dawns into the conscious horizon of every human soul.

W. H. D.



## CHILDREN'S DEPARTMENT

*Temple Builders—Lesson 33*

## THE TEMPLE OF THE ANTS.

The Temple of the Ants is very interesting. In some ways it reminds us of the Temple of the Bees. The ants build in the ground mostly but they work in much the same way that the bees do.

They live in societies like the bees and are divided into different classes. There are soldiers and workers, queens and father ants.

The workers do most of the work of the society. The soldiers keep all danger away. They have an acid fluid in their bodies which they throw on any insect or small animal that disturbs them. Sometimes even animals as large as a dog are hurt by the acid thrown into their faces from an ant hill. The soldiers and workers have no wings. The queens and father ants have delicate glistening wings.

In the middle of summer the winged ants in a nest fly into the air to a great height in a column or swarm. Sometimes those from many ant hills unite, showing distinct columns in the air. Each column looks like delicate net-work and has a waving trembling motion. Although there are many thousands of ants, they do not make more noise than a single wasp.

New colonies are formed and the mother ants are treated with great care and respect much as the queen bee is treated, only that there are a number of mother ants in a nest and but one queen bee in a hive. The workers bring all the food and supplies to the nest. They use sugar mostly as their food. There is an insect called the Aphis that furnishes the ants with a food called honey-dew. The ants obtain the honey by pressing the Aphis with their feelers or antennae until the honey drops out. It has been said that the ants are milking when they do this. Not only do they use the honey-dew but they keep the eggs of the Aphis in their nest and care for them as if they were their own. Sometimes a particular ant will have a certain Aphis for its own and will fight any other ants that try to get food from it.

The nests or hills of the ants are extremely interesting. There are underground chambers with galleries. The earth dug out for passage ways is used in making the hill above ground.

The carpenter ants build their nests in old trees, by gnawing the wood into rooms and galleries. The Mason Ants construct their

nests of soft clay, using their feet and feelers. The Agricultural Ant clears a square space of ten or twelve feet around the entrance of the nest and nothing but a certain grass is allowed to grow there, the seeds of which are stored away for food. There are some pinkish colored ants called Slave-making Ants. They rob the nests of the black ants of their eggs, take them to their own nests and make the ants that are hatched out do all the work for them. The Slave-making Ants suffer from this wrong oftentimes because they become unable to care for themselves. They can not clean or feed themselves, care for their young or provide supplies. Their bodies even change so that if not fed by the slaves the ants die of starvation.

While the ants are very small insects, they do many wonderful things. Years and years and hundreds of years ago fathers and mothers taught their children the lessons of the ants. King Solomon wrote about them in the Proverbs. Do you know what he said?

They are able to carry objects that weigh ten or twelve times as much as themselves. When they want something carried to their nest that is too heavy for one to manage, a number of them will work together. A little black ant once tried to drag a worm to the nest. She turned the worm on its back and pulled it most of the way. It was a heavy burden so she called four more ants to help her and in a little while the worm was secure in the ant hill.

Ants have friends among themselves. They have been separated at times for several months and have known one another again when they met. Ants are like people and races. Some are brighter and more intelligent than others. There are those who live in small families and remind us of the people of early times who lived as hunters. There are those who have finer homes, and habits that are like the rich people of today. The agricultural, mason and carpenter ants are like our trades people and mechanics.

In many ways they all know more than man. They not only see the different colors which we do, but also, certain rays of the sun that appear dark to us are like different colors to them. They have delicate feeling and communicate to one another through their antennae or feelers. They are rarely overcome in their work by any difficulties. They have been known to link themselves together in a bridge to allow something to be carried over a space. They work until the work is done and then they remember there is a time for play, when they engage in sports and games with as much fun as boys and girls do at play.



Through these insects, and others of God's little creatures we are learning that there are many different kinds of Temples. Little by little we will find that the whole world and all the universe is One Great Temple made up of numerous smaller ones. Some may seem more interesting or finer than others but all are of equal importance in order to make the One Temple complete.

Note:—The song accompanying this lesson is The Ant and The Cricket from "The Model Music Course"—Second Reader.

---

### THE HOUSE-FINCH.

Pretty little house-finch  
Merry as the day,  
Singing in the tree-tops  
So happy and so gay.  
Singing in the sunshine  
Neath the sky so blue,  
The daisies in the meadow  
Are looking up at you.

Note:—The above poem was written by George Harrison, (eight years old) a Builder in The Morning Star Group, Oceano, California.

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### USE.

"Unto him that hath shall be given, and from him that hath not shall be taken away even that which he seemeth to have."

The entity, with its accretion of conditions, environment and tendencies, if it were ever unable either to utilize or be of utility, would, to all practical purposes, cease to exist. The ordinary thinker, in considering either himself or another, would, at least in general, be able to follow in his observation the proposition—that he who utilizes or is of utility is on the way of progress and attainment, while he who withdraws himself in any measure from either that active or passive response to his opportunity which is possible or wise, in just that degree finds the opportunity which seemed his, withdrawn from him.

From the ordinary point of view, what a man has is expressed fairly well in terms of dollars and sense. (s-e-n-s-e), if I may juggle words. It is the dollar, and the ability to get the dollar, that is made the standard. Of course, in the varied phases of life, there are other terms at times more fitting, as, for instance, the simon pure scientist

would substitute knowledge for dollars, but still the dollar answers well enough as a typical symbol.

We find ourselves in a world of physical externals, but moved and directed and answerable to spiritual forces. There is great truth in the teaching that we are all preparing for some far-off grand event, but the immediate concern is to so live that the ideals of heaven be now realized on earth. If we lose our grip on this principle, we lose the soul out of all our attainment, and so we read—"What doth it profit a man if he gain the whole world and lose his own soul?" To this end we are enjoined to "lay up treasure in heaven, where moth and rust doth not corrupt, nor thieves break through and steal." The kingdom of heaven is the real foundation of any other kingdom; but losing sight of this, the true soul of all things, the richest fruit of our attainment turns to ashes on our lips. The essence of the kingdom of Heaven is God's Love. In its higher aspects, to our stage of consciousness, God's Love is hardly more than a vague abstraction, yet it is most concrete in its application to every day life, for it is the one thing, the one principle, the one possession, which we can really be said to have. By it all things that are, have been, or will be, come into expression and serve their appointed time and order. All things are first formed and then informed by it;—born and reborn. First the natural or *formed* and then the spiritual or *informed*.

If, having formed a body of aspirations, determinations, conditions and possibilities, we keep this body open to the Spirit, we become *informed* by it. Then the "why" of the universe and of life is interpreted to us in terms of use and usefulness, until, having seen Him as He is, we become like Him.

Shall I not say God's Love is the Holy Spirit, and that it is an Entity and a Force made tangible and sensible in man and to man by the touch of the hand of kindness, the music of gentle words, the light of faithful eyes, the smile of helpfulness, of comfort, of hope and of confidence, and by the unswerving footstep? The man who is attaining, and who has and holds, be he Turk or Hindoo, Jew or Cosmopolite, has within him this upspringing well of the joy-giving Life-Water. His dogma, his theory, his environment, his heredity, are as nothing compared to the fact that he has been born out of the kingdom of blind nature, with its mist and darkness, and into the kingdom of the all-conscious Spirit, with its light and warmth.

We long to speak the word that moves a people, to write the book that awakens the heart, to lead the party that reforms and cleanses the city or the country, to say with the voice of power to nature:



"Do this"; in a word, to accomplish great deeds and do "signs and wonders," but it is not so that the path runs. The Spirit of God alone does these things, and it is our love for the Spirit of God that alone gives us part in the doing. True, we are to work as though we were the workers, but forever conscious that our attainment is but the screen on which the One Worker throws the picture of Himself, which is the real Work. We sometimes forget that He is working with sticks and stones, with fish and beast and fowl, with angels and archangels and the powers that be, as well as with man. Therefore, not knowing the part of the screen we may be weaving, let us not grow discontented while here or there, nor rush about to find our work, nor yet refuse to go where needs be; but let us be concerned in season and out, that our bit of the screen may be serviceable to the Master. The threads that we weave are what Paul calls the "fruits of the Spirit." I need not name them. Our hearts cry them aloud. The things of this world, our duties and necessities and environment and opportunities, are the tools God gives us to weave our web with. Let us not scorn or neglect them, lest, like the coward in the poem, we break our sword and throw it away, and the King's Son coming in the heat of the battle, hard pressed and swordless, finds but the broken blade to wrest from defeat the day's victory. In all our affairs let us keep the real ends in view. Let our concern about money be that our stewardship be alert and unsullied; about our personal appearance, that the beauty of the Lord be made manifest; about our homes, that the Master finds dwelling places there for Himself and His; about our bodies, that, as temples of the Most High, from the outer courts to the secret place of the Presence, God and God alone may be worshipped in spirit and in truth; about our faculties, that they respond instantly to the call of the Master's voice.

And finally, "laying aside every weight and the sin that doth so easily beset," shall we not "run with patience the race that is set before us?"

GEO. BLAKESLEY LITTLE.

## STUDIES IN MYTHOLOGY.

### XII.

Seeking the hidden meaning of this legend, we find that it has several aspects. Apollo, the god of light, and therefore a sun god, is attending the flocks of King Admetus. He is said to have been

banished from heaven, and for nine years to have watched over and cared for the cattle of this king, fifty of which the infant Hermes is said to have stolen. Cattle symbolize humanity on the earth from its beginning to the present time. The Bull and the Cow were Sacred Animals with many of the ancient nations, especially the Hindu and the Egyptian. In Egypt the bull was sacred to Osiris, symbol of the Sun, and the cow to Isis, symbol of the Earth. Thus Apollo banished to the earth becomes the messenger of light to man over whom he watched. Very frequently, we are told, ciphers are added to numbers in esoteric legends, to conceal their real meaning and value. Thus fifty may stand for five, and five may represent the five races of humanity that have thus far lived on the earth. It may also refer to the five lower principles in man which also have their correspondence in the five races. The Lyre invented by Hermes, of seven strings, is the seven principles of man, while the Lyre of three strings is the upper and concealed triad, the three in one, on which Apollo had played before meeting Hermes, or before his banishment from heaven. Pan, the god of nature, invented an instrument of seven reeds, a wind instrument representing the lower nature. The musical tones of the Lyre invented by Hermes were so charming to Apollo that he desired and obtained its possession, ever after devoting his time to its music, in which he became very proficient. If we understand Apollo to be the same as the Christos, it will help us to understand this legend, as the divine light from the Christos (Apollo) awakens and completes the harmony in septenary man.

Hermes (Mercury) becomes the god of herdsman. Herdsmen and Shepherds are words used in esotericism to indicate Masters and Initiates; therefore Hermes is the Great Initiator, the Hierophant of the Mysteries, and conductor of souls through Hades.

To have an esoteric understanding of the legend that makes him prince of thieves, having stolen the bow and quiver of Apollo, etc.—Wisdom is the result of experience—the gathering together of all and every thing throughout many lives, and making them part of ourselves; entering the different planes of cosmos and becoming the hierarchies thereof. Jesus said that “the kingdom of heaven is gotten by force, and that men of will (violence) (Mercury men) take it by force.” (Mat. xi, 12.) Thus Mercury being discreet, cunning, wilful, and intellectual, and our spiritual Ego holding sway over man, unites himself with Apollo, the Christos, by his cunning and force, and charms Apollo with the music of his Lyre. On the



other hand, the Christos, though the highest essence of the Deity in man, cannot become perfect in humanity before it has united itself with septenary man, that he may play on his seven stringed Lyre. The unmanifested Deific triad (Atma, Buddhi, Mahat) must find a vehicle through which to manifest. This it finds in the character symbolized by Mercury. By this compact of unity, Mercury and Apollo again reach mount Olympus, where his father, Zeus, presents him with a winged silver cap (Petasus), and with silver wings for his feet (Talaria), constituting him herald of the Gods, and conductor of shades through Hades; in other words, the great initiator of man into the Divine Mysteries. He thus steals his light (bow and quiver) from Apollo; the girdle of Love and Beauty from Venus; the sword, the restless power of Mars, etc. Through the assimilation of all these characters (Hierarchies or Principles) Mercury becomes Wisdom.

Mercury is the sixth principle in man, the sixth Hierarchy of Cosmos, the sixth planet of the solar system from the outer planet Saturn to the center. Our Studies in Mythology have shown us the progress of the Ego from the Universal Deity, whose body is Cosmos, to a discrete center whose symbol is the Sun; from Uranus (blue etherial Space), to Apollo (the light of the Sun). The Ego, a pure spiritual emanation from the universal Deity, uncontaminated with matter, entirely without experience, and therefore ignorant, enters the hierarchies of nature on the periphery of the cosmic sphere, and step by step reaches the center of the sphere, where it becomes Wisdom, the embodiment of all experience; and finally unites with Apollo, Light, the great Spiritual Center of the Universe.

In closing this series of studies, let me reiterate what I have already said. We are told, and our reason approves, that the greatest and highest Being or Beings in the Universe, by whatever term we may designate Him, Archangel or God, has become high and great by passing through every phase of cosmic life, from the lowest to the highest. He has passed through the elemental kingdoms, and in succession through the mineral, vegetable, animal and human kingdoms, and from man has entered the forms of higher life by becoming an Angel, an Archangel and a God. In the Universe there are an innumerable number of such Beings who, by their great wisdom and intelligence, by the power and might of their will, direct and are the governing powers of Cosmos; that there are many grades of such beings, reaching from man to the highest God, and

that together they constitute the Great Lodge so often spoken of in Temple literature. That this Great Lodge has its representatives in every Solar System of Cosmos and on every planet, who are the rulers under the Great Lodge of that planet. The humblest man on the earth as well as the greatest are factors in the evolution of this planet, and all will in their turn become Angels, and finally Archangels, for this is what evolution means. Mythology is the story of both involution and its antithesis, evolution, the descent of the Spiritual Ray into matter and its ascent as a Divine Being, filled with all Wisdom and Knowledge.

J. H. SCOTFORD.

(Concluded.)

### LETTER FROM A COMRADE.

CHILLICOTHE, Mo., June 16, 1906.

Dear Comrade:—

I have just been reading the June ARTISAN and the article "To Whom it is Said" has awakened some thoughts; First, "Am I among the doomed?" Is to die to be doomed, even if the death come in an earthquake, tidal wave or fire? If there is anything in our philosophy of life, why should we flee from the city threatened with destruction? when by staying there we can aid and give comfort to the dying up to the last?

Second, "there are thousands of souls in the world waiting for the word, the touch, that you alone can give them." What is this word? What is this touch? Again, "If we permit false pride, indolence or fear, to influence us to refrain from going out into the highways and byways of the world and seeking the wanderers from our fold" etc. If we were to go out upon the highways, what would we say? Would we tell them that there are Great Souls in the super-human world working and filled with compassion for them; that they lived another life after this which would be filled with joy or sorrow in accordance with their work and aspirations in this; that the Great Souls are trying to build a settlement where they could form a closer point of contact with the people of earth, etc.? Or should we tell them that our civilization is fundamentally wrong and is rapidly approaching destruction, and that unless the people, the masses, are told wherein the fundamentals of this civilization are wrong, chaos will follow its destruction as they will not have the basic knowledge with which to construct its successor. There are twenty-five thousand persons in this country doing this now; they meet with scorn, ridicule and misrepresentation in every town and village into which they enter. They speak from the soap-box, the curb-stone or any place where they can find a hearer. They



work without pay and are frequently without food. They deny themselves the ordinary comforts of life to distribute literature to those who revile them. They are known as Socialists and they work tirelessly in all parts of the world. If there is a movement in the world today backed by superhuman intelligence it is the Socialist movement. It already has a long list of martyrs from Marx and Liebknecht down to Debs and Mother Jones. These souls want no sequestered villa away from the storm. When the torrent breaks they will not seek a haven away from the maelstrom, but they will be in the front of the firing line. Again, "we could not sit idly by and see thousands of fellow creatures drift away into outer darkness without making an effort to save them." Neither could we by our silence or suffrage support an industrial system which placed two million dependent children in the mills and mines of this country, to say nothing of the women and men who work, work, work for a pittance which barely supports life. To this crime of omission the Socialist can plead "not guilty," but how about those who think they can contact the Masters and the superhuman world, yet who have never turned a hand to aid this great world saving movement of Socialism. Masters are heard in this country every day, and throughout the world, but they do not proclaim themselves as Masters. Those who have felt the heart-throb of humanity recognize them, however, even though their garments be tattered and torn and their speech be the idiom of the slum.

Yours for the Cause,

WM. L. GARVER.

### TEMPLE ACTIVITIES AND NOTICES.

Our Brother, Dr. Luther M. Marston of Los Angeles, paid us a brief visit lately, on his return home from a trip to the East.

\* \* \* \*

The members of The Temple are reminded that October is one of the semi-annual periods for payment of dues. It is always a help to the work if our members will respond promptly.

\* \* \* \*

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

\* \* \* \*

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

\* \* \* \*

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if, such changes are mentioned in any other method of correspondence, the desired result may not be secured.

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